F.C.f.

A

LETTER

TO

Dr. Charles Goodall,

Physician to the *Charter-House*;

OCCASIONED

By his late Printed *Letter*, Entituled, *A Letter from the Learned and* Reverend *Dr.* Charles Goodall, *to his* Honoured *Friend Dr.* Leigh, *&c.*

To which is Annexed,

An *Answer* to a Sheet of Paper, Entituled, *A Reply to Mr.* Richard Boulton, *&c.* Writ by the aforesaid *Honoured Charles Leigh* by Name, *M. D.* Resident in *Manchester*, not far from the *Well* near *Haigh*, and the Well *prope Boulton*, in *Lancashire*.

By *R. BOULTON*, of *Brazen-Nose* College in *Oxford*.

Nor hath the great Number of those Escaped my Observation, who finding it a much easier Task to Censure—— than to write—— endeavour to acquire the Title of Judicious, *by condemning all things themselves have not written or thought on.* Boyle, *Phil. Es.* p. 1.

LONDON, Printed for *A. Baldwin*, 1699.

MVSEVM
BRITAN
NICVM

THE

PREFACE to the READER.

THE following Sheets containing an Anſwer to Dr. Goodall's *Letter; and alſo an Anſwer to a Sheet of Paper writ by Dr.* Leigh; *I think my ſelf bound to make an Apology to the World upon a double Score: And firſt, for what I have ſaid in Anſwer to Dr.* Goodall's *Letter. And upon this Account, all that I need to ſay is, that had the Doctor not ſuffered his Letter to be Printed, I had not Writ or Publiſhed what I have; but ſince he beg in firſt, he I hope, or at leaſt the World will pardon me, for Relating Matter of Fact ſo plainly, that they might judge of the Sincerity and Truth of his Letter.*

But perhaps there are ſome, and I hope a great many, that will be unapt to believe the Grounds of the following Relation true; I ſay, I hope they will be unapt to believe it; becauſe I would not wiſh them to have the ſame Reaſons to change their Thoughts of him as I have; and that I have ſufficient Reaſon to think the Character I once gave him, rather what I could have wiſhed him to be, than what he is. I conceive the following Certificates, together with his own Letter, will be ſelf-evident Arguments; I have the Copy of his Letter writ by his own Hand, and the Certificate ſigned and witneſſed by the Perſons whoſe Names are Subſcribed; ſo that if any Body ſhould queſtion the Truth, they ſhall be convinced with thoſe Papers.

As for Dr. Leigh, *all the Apology I need to make is, That I beg their Pardon for taking Notice of his Libels, ſince Envy and Malice needs no other Anſwer but Contempt: And if the Doctor takes ſuch a delight in writing* Penny *and* Two-penny Books, *he may look out for ſome other Adverſary, that thinks it worth his while to hearken*

to him: I for my Part, shall entertain the same Opinion of him as the World does, viz. *That his Remarks are his true and real Representatives.*

And here I shall let the World know, that I take so little delight in opposing such Adversaries, that for the future (except I have great Reason for it) I shall leave such as have not the use of their Reason to confute themselves; and shall rather spend my time in making what Improvements I can in the Profession I have made choice of: And as Truth and Reason shall always be the Rules by which I shall write so far as I can, so if I think my self upon that Score concern'd to oppose any one that may be mistaken, I shall shew that respect which is due both to their Learning and Characters; but if on the contrary, their Ignorance and Contempt of Learned Men, deserves ill Usage, I shall leave it to some body else to give them their Merit, who shall not think it time mispent to answer them.

I shall conclude this Epistle with this Advertisement, viz. *That whereas a Party of Men have imagined, that by Vindicating the Colledge, I opposed them; I profess, that by the Colledge, I meant no Separate Party, but all such Members which had not adopted that Doctrine which I writ against; and except they include themselves in that Number, I shall declare that no Party shall engage me further than Truth and Reason, either for or against any Body; and what is the Product of that small share I have of either, I shall always submit to the Candid Censure of the Learned; to whom I subscribe my self*

London,
Jan. 18.
165⅔.

Their Most Humble Servant,

R. BOULTON.

A N

AN ANSWER TO Dr. Goodall's Letter,

Dated *Decemb.* 6th, 1698. in a *Letter* to Himself.

SIR,

I Muſt confeſs, it was not without a little Concern and Surprize, that I found a Letter againſt me with Doctor *Goodall*'s Name to it: I once thought, and had I not evident Reaſon to the contrary, I ſhould think ſtill, that Doctor *Goodall* was a Man of more Courage and Honour, (as well as Juſtice, than to deſert a Cauſe he had once engaged himſelf in; of more Courage and Honour) I ſay; becauſe it is an Argument againſt both, to turn your Back upon what you thought Juſt; and of more Juſtice, becauſe it would be unjuſt to engage your ſelf in Encouraging or Patronizing that, which in your Opinion was not Approved

Approved. And give me leave to ſay, this Letter which Dr. *Leigh* hath Printed, will, I am afraid, call in Queſtion your Judgment, as well as Honour and Juſtice; for if in your Judgment you thought my Book was faulty, why did you Patronize it with ſuch Zeal? If the contrary, why ſhould you not have the ſame Opinion now as before?

At leaſt, Doctor, It had been better to have been Silent, and much more Prudent, than to force me to prove, what in your Letter you deny. It is a thing I confeſs I am very loth to do, and would not, did I not think my Reputation concern'd in it: For I am yet ready to acknowledge, that I not long ſince, thought my ſelf very much obliged to you; and as Favours received from any one, ſhall with me be perpetual Obligations of Reſpect to them that beſtowed them on me; ſo I would be unwilling to do any thing which ſhould look like Ingratitude to you: For I muſt beg leave to ſay, that with me; Ties of Friendſhip ſhall be held inviolable, if it lies in my Power; and Obligations I ſhall ever hold as Sacred. But as the Caſe now ſtands, the greateſt Reſpect I can ſhew you, is to prove the Contents of your Letter in reſpect of your Reflections falſe, without that Severity which your Uſage of me really deſerves; for whatever you may think, I am bold to ſay, that I ſhall make it appear that your laſt Obligations and Favours have made your former of very little value. Therefore to juſtify my ſelf, and to do you no wrong, I ſhall anſwer your *Letter* in the ſame Method you have writ it; firſt returning you thanks for the good Character you are pleaſed to give of my other Books.

The

The First Words which concern me are these; *I—— own your Writing to me about Mr.* Boulton's *Book, as a Particular Favour, he having by no means obliged me by his Rude and Unmannerly Reflections upon you; who I am sensible are not therein treated like a Gentleman or a Scholar. The Language and Reflections I own to be such, as no Man of good Breeding, much less any Censor of the College of Physitians would pass with an* Imprimatur. To this, Doctor, I must answer, That as for an *Imprimatur* to such a thing as that, I never desired it, for there was no need of it, it being an *Answer* to such Ridiculous Reflections on me, as you were pleased to say at your own Table, *were the Rudest and most Malicious that ever you saw in your Life, and that you thought that no Doctor in Physick could write such Stuff:* This was your Opinion of Dr. *Leigh*'s Remarks; and as for my *Answer* to them, I will certify any Body upon Oath, that you Read the greatest part of them whilst I sat by you, and that when you were weary, I read the remaining part to you; and that you were so far from finding Fault, that you smiled almost all the while; and not long after gave your favourable Opinion of them to a Learned Man of *Merton* Colledge in *Oxford*; this I affirm to be true, with as much Solemnity, as if I were to say it upon Oath. But supposing you had neither approved nor disapproved the thing, I leave the World to judge, whether you have not much more reason to reflect on Dr. *Leigh* than me, he having reflected on me, who never was in the least acquainted with him, and consequently could not possibly disoblige him; and as for me, I have only turned his own Dirt upon him again.

The

The next Words I ſhall take notice of in your *Letter*, are theſe, *As to his writing againſt Mr.* Colbatch, *I muſt own that I did encourage him thereto, he having ſo rudely treated the Univerſities, Colledge of Phyſitians, and the moſt Learned Men of our Faculty, and likewiſe Publiſhed and Defended ſuch an Erroneous Hypotheſis, and raiſed ſuch a Dangerous Superſtructure thereon, as I fear will prove fatal to many.—— Yet notwithſtanding Mr.* Colbatch *hath deſerved Ill of Learned Men,* &c.---- *I cannot commend Mr.* Boulton's *Treating him in the manner he hath done, which was ſo far from my Opinion and Good liking,* &c. Really, Doctor, I am concern'd for your Reputation, that you ſhould ſuffer ſuch things to be Printed, which you could not but think highly diſingenuous, and contrary to Truth, if not inconſiſtent with Reaſon it ſelf: For here you declaim againſt my way of treating Mr. *Colbatch*, yet ſay he hath *deſerved Ill*, his Hypotheſis is *Erroneous, Dangerous and Fatal to many*: Where you Juſtify what I have done; for if his Hypotheſis be *Erroneous, Dangerous and Fatal to many*, and *deſerved Ill*; if what I have writ be ill Uſage, it is what you here pronounce to be his Merit, though in the following Words you ſay it is *contrary to your Approbation and Good Liking*: Which Words, if true, it follows, that your own Opinion is contrary to your own good Liking; becauſe what I have writ is according to it; and if you fall out with your own Opinion, well may you with mine.

But give me leave to ſay, my Book is not only Juſtify'd by what you ſay now, but was Printed and was Writ or altered according to your good Liking: For before I writ one Word of it, when you enourag'd me

to

to it, I told you, I thought it was not worth my while to take notice of his Books. and that I hated to write in such a manner as it was by some thought he ought to be treated in; but to this you told me, *I could not handle him too roughly*, or some such Words; and this (to put it into your Memory) you told me as I was walking with you cross *Smithfield*. Again, you declaimed upon the same Subject coming down *Houlborn*, where you told me, *It would do the Faculty of Physick a great deal of Service*; which prevailed with me to gratifie your Humour, though contrary to my own Inclination; I then thinking your Opinion preferable to my own, especially in a City where I was almost a Stranger then, and the Temper of which I was then unacquainted with.

But you did not only approve it then, but when I had writ but a small part of it, you gave me leave to Dedicate it to you; for though in your own Parlor, you seem'd with a Smile to refuse it, yet upon Reading over the *Dedication*, you were pleas'd with another Smile to accept it, telling me modestly, *It was more than you deserved*: And really I fear you have given me Reason to think it so; yet, I confess, I am heartily sorry, if I was so much mistaken in you.

But to proceed to your further *Good-liking*, you not only accepted the *Dedication*, but read over the Sheets from the Press; and altered or put in what Zealous and Fervent Words you had a Mind; and at the same time approved of them. To convince the World of which, I add these Certificates.

I Whoſe Name is hereunto Subſcribed, do certify, that I carried ſeveral Sheets of Mr. *Boulton*'s Book againſt *Colbatch* to Dr. *Goodall*, who read them over whilſt I was by; and not only put in ſeveral Words, but blotted out what he thought fit, and withal repeated theſe Words, *This will Maul him*: And this I am ready to Teſtify upon Oath.

Witneſs my Hand,

Edward Midwinter.

I Whoſe Name is hereunto Subſcribed do Teſtify, that I carried ſeveral Sheets of Mr. *Boulton*'s Book againſt Mr. *Colbatch* to Dr. *Goodall*'s Houſe, and delivered them to him, one of which, I received back from him my ſelf; ſeveral Words being put in according to his Direction: And this I am ready to teſtify upon Oath.

Witneſs my Hand,

Henry Lloyd.

Beſides theſe Certificates, I could add Two more, were there Occaſion, but theſe I ſuppoſe may be ſufficient, to ſhew that you approved of them; beſides, when the whole Book was Printed, I carried the *Dedication* to you, which you conſented to; nor did you expreſs the leaſt Diſſatisfaction concerning the *Dedication*, when the Book was Publiſhed, but only ſaid, there was (*to*) inſtead of (*of*) in one Place.

But

But you further ſay, you requeſted me to read the Learned Mr. *Boyle*'s Book, and to imitate that Learned Author, in my Anſwer to Mr. *Colbatch*. Truly, I remember you were commending Mr. *Boyle*, and ſaid, *He had mauld the Unmannerly Dr.* Bently, when I had writ about half my Anſwer; but I can never think your Judgment ſo weak, as to have propoſed it for a Pattern, Since there is no Parallel in the Caſe; for tho' I remember you ſaid, *One might ſee how a Gentleman could manage a Clown*; yet it is on all Hands agreed, that as Mr. *Boyle* is an Ingenious Man, ſo Dr. *Bentley* is a Learned Man, as well as the former; but Mr *Colbatch* ſure is not a Doctor *Bentley*, tho' you think fit to parallel them, for you ſay, Mr. *Colbatch* hath rais'd a *dangerous*, a *fatal*, and an *Erroneous* Hypotheſis, but Dr. *Bentley* hath not; for it is not dangerous or fatal to read any thing about *Phalaris*.

So that the Circumſtances ſhew there is no Parallel, and conſequently it could be no Pattern: And I hope you will not wrong your Judgment ſo much, as to ſay, that when a Man runs down Learning as much as he can, the ſame Meaſures are to be taken as if he only erred in Criticiſms; for one Critick may make Remarks on another in a different way, by which he may think the World will be ſet a Laughing, and by that means Ridicule the other: But when a Man, as you ſay, lays down Notions of a more Dangerous Conſequence, and which may be fatal to many, Ridicule may ſet Men a Laughing that underſtand the Jeſt, but it will never convince weak and unthinking Phyſitians; nay, that which is Ridicule to a Judicious Man, is not Ridicule to a Man that Underſtands not the Unreaſonableneſs of a thing; for ſuch cannot think

it Ridiculous till they are convinced it is Erroneous; and though Laughter may make an Impreſſion upon their Lungs, it never influences the Reaſon of thoſe that think Laughter unreaſonable; and though the Weaker ſort of Phyſitians can read a Satyr, and keep the Subject before them in their Thought at the ſame time, yet Laughter puts them out of a Capacity of Thinking, and conſequently of being Convinced. In ſhort, it may make Men Merry for a time, but it never laſts longer than their Lungs are in a violent Motion; whereas a Satyr where it is due, renders the Subject oppoſed more deſpicable, and brings a Cloud upon it, without ſetting the Readers Head a ſhaking, and rendring the Sight inconſtant.

But not to urge at preſent what might be ſaid in favour of Satyrs, where a Deſign is to influence the Vulgar, and not to ſet Learned Men a Laughing, I ſhall only ſhew you how much your Propoſition of a Pattern was inconſiſtent not only with Reaſon, but the Opinion of the greateſt Orators that we know of. For *Cicero*, that Father of *Roman* Eloquence, in his Oration *pro Sext. Roſcio Amerino* ſays, *Non in Omneis arbitror omnia convenire, The ſame Meaſures are not to be taken upon all Occaſions:* For as he further ſays, *Hæc enim eſt Cauſa Nova ac Singularis, This is a peculiar Cauſe,* and therefore muſt have a peculiar Method in managing of it. Again in his Book, *de Oratore,* he ſays, *Neque eſt dubium, quin Exordium dicendi, vehemens & pugnax, non ſæpe eſſe debeat; No doubt but ſometimes an Oration ought to begin with heat and earneſtneſs.* According to which, in his Oration *pro Q. Roſſio,* he falls upon a whole Body of Men. *O! Societatem captioſam & indignam,* &c. Again, the ſame Father of Eloquence,

quence, in his Book of Oratory ſays, it is the Part of an Orator, *Ut inveniat quemadmodum fidem faciat eis quibus volet perſuadere, & quemadmodum Motum eorum Animis afferat*; *It's the part of an Orator to conſider what Arguments are neceſſary to gain Aſſent, and what may move Mens Paſſions.* And I leave it to any candid Judge, whether Laughter or Satyr are more proper, where an Hypotheſis is *Erroneous, Dangerous* and *Fatal to many?* Whether Mens Lives are to be made Subjects of Laughter, or rather of more Concern?

But to proceed to the laſt Paragraph of your Letter: You ſay, *I am truly ſorry, that in the Particulars you mention, he hath not only diſobliged me, but many others.* How many I have diſobliged by oppoſing them, I am not inſenſible; but as for your ſelf, I can aſſure the World, it is not by writing againſt Dr. *Leigh*, nor Mr. *Colbatch*, for if it were ſo, I had diſobliged you half a Year ago; for then you had read Mr. *Colbatch*'s *Anſwer*; and it is above Four Months ſince my *Anſwer* to Dr. *Leigh* was Printed, though for ſome Reaſons it was not Publiſhed ſo ſoon: But you and I have not been fallen out above Seven Weeks; beſides, if you had been diſobliged with my Writing ſo againſt Mr. *Colbatch*, by the ſame Reaſon you would have fallen out with Dr. *Leigh*, he having writ a *Two-Penny* Book with worſe Language than Mine; and if my *Anſwer* to him diſobliged you, his Reflections would have had the ſame Effect; but inſtead of that, you are both raiſed to ſuch a Pitch of Friendſhip, that you are got to be *Reverend*, and your Friend, *the Honoured*; though before the *Reverend* fell out with me, the *Honoured* was unknown to the *Reverend* altogether.

But

But further, if my Reflections on Dr. *Leigh*, or Mr. *Colbatch* had diſobliged you, you'd have diſobliged your ſelf, for you did not only correct my Book, but Mr. *Young*'s againſt *Salmon*, which hath as many Reflections as Mine; and I am afraid that's contrary to your *Good-liking* by this Time. But ſure you'll not turn your Back on Mr. *Young*, and ſay it's contrary to your *Good-liking*: No, he's a little Older than I, and you're a little more afraid of his Reſentments: But *though Young Birds are more eaſily catched with Chaff* than Old ones, yet they are not all ſo enſnared, but ſometimes they make ſhift to diſintangle themſelves. But to proceed,

We are to look for another Cauſe of your preſent Obligations, and to ſeek for another Cauſe of our falling out, which in ſhort was this. In *May* laſt, I received the following Letters from you, writ both upon the ſame Paper. Dated *May* 26, 1698.

This to Mr. Richard Boulton, *of* Brazen-Noſe Colledge *in* Oxford.

——*As to Mr.* Boulton, *be pleaſed to acquaint him, that there is a Work in a certain Part of Natural Hiſtory, which he is very capable to perform, and will be both Reputable and Advantageous to him; but that for ſome Reaſons you cannot as yet acquaint him with Particulars. But let him diſingage himſelf from all other Studies, reſerve himſelf wholly for this, and come to Town as ſoon as his Affairs will permit.*------

This

This is a part of the Letter, though the Persons Name is not here to be mentioned; but upon the same piece of Paper, I received likewise the following Lines.

SIR,

I Thank you for your very Kind and Ingenuous Letter of the 18th Instant; your Gratitude expressed therein, doth highly oblige me, and you may be assured I will do you all the good Offices I can:----- Your Printer *hath brought but one Sheet since we Parted; if you let me know his Name and House, I will take some Care about the Press, we all give our Service to you. I am*

Your Sincere and Faithful Friend,

CHARLES GOODALL.

Now from this *Letter*, it is plain, you were concern'd about the Press; but of that enough before. And how far you have been my Sincere or Faithful Friend, I leave the World to judge, who have a Specimen of your Sincerity in this *Letter*. Upon the Receiving thereof, I came to Town as soon as I could possibly, but too late for what was mentioned in the former part of the *Letter*; which was to be taken for a peculiar kind of Favour to be sent for from *Oxford* for nothing; whereas I writ to you the Week before about it. But that it might not be for nothing, you got me to Translate Dr. *Groenvelt*'s Book about *Cantharides*, into *English* for you, which to please you, I did. Why you could not answer that Book (for you threatned

it mightily) in *Latin* as well as in *Engliſh*, I will not ſay. But this was not enough to ſend for me from *Oxford* for, but you ſo tyred me with one thing after another, that I muſt either ſpend my time wholly for you, or you would not be pleaſed.

But you will be apt to ſay, I am ſtill obliged to you; and truly I am not inſenſible of your laſt Obligations, ſince to make Tryal of them, I only deferred Writing ſome Unreaſonable things you deſired, upon which the Storms roſe, and the Winds blew, and preſently untied the Bonds of Friendſhip.

But ſince I have made this Relation Publick, it perhaps may be wondered, why I ſhould be your Humble Servant ſo long, having no more Reaſon than your ſending for me to *London*, for nothing almoſt; ſince to diſappoint me, and ſerve me ſo handſomly, was none of the moſt worthy Actions of the Phyſician to the *Charter-Houſe*. That this then may ſeem leſs ſtrange, I muſt own, that you made me ſuch Promiſes of your Intereſt in *Oxford*, that I was willing to ſpend a little time to ſee the Event; but when I ſaw you had deceived me in that, as well as your Letter to *Oxford*, I thought it high time to make better uſe of it, than to conſume it with Dr. *Goodall*.

Thus Sir, I have, I hope, ſatisfied the World, that you have dealt, if I may be ſo bold to ſay ſo, very diſingeniouſly with me; yet I was willing to ſay nothing, had you not Maliciouſly done me the favour to publiſh your Spleen againſt me.

Yet I can eaſily forgive you; and am from my Heart ſorry, that your Reaſon ſhould be ſo prevail'd on by the violence of your Paſſion: But ſince it is ſo, and paſt help, I hope you will pardon this Freedom

which

which you your ſelf have been the Occaſion of: And this I will aſſure you of, though it lies in my Power to ſay much more to your Diſadvantage, I ſhall not, except you give me further Reaſon: And I could wiſh, there were no juſt Cauſe given to prevent me from Subſcribing my ſelf,

SIR,

Your Humble,

And Obliged Servant,

R. BOULTON.

ADVERTISEMENT.

SInce the former Sheets were put to the Preſs, I am told by ſeveral, that Dr. *Goodall* does own that he conſented to the *Dedication*, and that he wonders Dr. *Leigh* ſhould pretend to ſay, that I preſumed to dedicate my Book to him, ſince it was done with his Conſent; and he likewiſe declares, that he is not a little diſpleaſed, that Dr. *Leigh* ſhould be ſo unfair, as to print his Letter, without his Conſent: But I thank Dr. *Leigh* for it, becauſe had it not been printed I could not have vindicated my ſelf.

AN

ANSWER

TO

Dr. Leigh, &c.

THAT Doctor *Leigh* may be ſatisfied I am the very ſame Man I ever took my ſelf to be, I have, by Certificates from the Perſons who carried my Sheets to Dr. *Goodall*'s Houſe (from the Place where I have lodged ever ſince I came to *London*) proved, that Dr. *Goodall* did correct and approve of my Book; and that he was concerned in it, appears from his *Letter* ſent to me at *Oxford*: And how diſingenuouſly and diſhonourably the Doctor hath dealt with me, let the World judge.

But of this I have ſaid enough before; I ſhall therefore take a View of what the Doctor hath ſaid, either againſt me, or in Defence of himſelf; in doing which, I ſhall only lay down Matter of Fact, and

leave the World to judge whether I have given him his Anſwer.

And *Firſt* in his Title, he calls my laſt Book, my *Laſt Piece*; he calls my Book of the *Heat of the Blood*, a *Piece*; ſo that all I can write in the Language of the Famous *Doctor Doctorum* Doctor *Leigh* muſt needs be Pieces: But I leave it to the World to judge, whether what he writes, be not more like Pieces than Books; for in the firſt Place he writ a *Penny* Book againſt me; next he writ a *Three penny* Book againſt Mr. *Colbatch*; and now I have got a *Two-penny* Book again: So that I cannot for the Heart of me, ſtretch the Doctors Phancy, to write a Book as valuable as a common *Almanack*; and it's ſtrange that all the Doctor can ſay againſt me is not worth more than *Two pence* in his own Opinion; but perhaps he hath ſqueezed more Senſe into his Pieces than uſually ſticks in ſo ſmall a Compaſs, and therefore I ſhall examin their Merit.

In his firſt Piece he hath made Remarks on *Pigs, Mice, Elephants, Cheeſmongers,* Iriſh-*Men, C---w T---d. The Pudenda of a Salt Bitch, Duck-Shot,* Roger a Coverly, *the Wiſe Men of* Gotham, *the Cuckow and* Diego *and his* Spaniſh *Geeſe.* And all theſe wonderful Phænomena hath he declaimed on, inſtead of Anſwering me: But truly in his laſt Piece, he hath condemned himſelf. And Page the 12th ſays, *They were writ in a Stile too light for the Gravity and Sobriety of Philoſophy*; ſo that in this, we muſt expect ſomething like a Philoſopher; truly a happy Change: And I hope my laſt Preſcription hath taken effect. But let us ſee what Alterations it hath wrought. *Page* 5th, he makes his Obſervations on *Sportive Rattles of unthinking*

unthinking Striplings: Page 6th, He ſays, *a Snail will make a ſwift* New-Market *Courſer*; which may be true, if a Horſes Name. *Page* 7th, he hath coined a New Metaphor, *viz. Fæculent Brain*, derived from *Bog-houſe*, in his firſt Piece, *Page* 7th. But *Page* 8th, He ſays, *if the Lapwing would ſtay till the Shell dropt off his Head, he might fly*: Page 9th. He ſays, *The Crane and the Pygmies might have fought about the Knots in a Ball-ruſh*. 10th. He tells us a Story of *a Tartar* that *defaces the Plains he was foraging in, and ſtraight removes to a warmer Clime: Whence it's evident that his Notions of Fevers and Inflammatory Diſeaſes, could not be borrowed from Dr Willis.* A ſtrange Conſequence. p. 14th. he ſays, *The Welſh-man purchaſed the Pompion for the Mare's Egg and got never a Colt from it*, and theſe are things not *too light for the gravity and ſobriety of Philoſophy.* Strange! how the Dr. Philoſophized when he wrote theſe things of Weight and Sobriety, and how much they differ from the admirable Contents of his firſt Peice.

But if this be the *Dr*'s Philoſophy, unenvied by me may he phyloſophize, till he hath gathered enough to compleat his Theory; I for my Part ſhall leave him to hug and admire his Peices till he is weary; and ſhall only take notice of what he further dogmatically denies in my Book without giving any Reaſon for it, and what he ſays for himſelf.

And Firſt, all that ſticks with the Doctor, as to my Books, is, *That he cannot See or Taſte the Mucilage*; which I conceive to be Animal Spirits; and that the *Metaphorical Glands* which are made up of the Extremities of the Veſſels, cannot be diſcerned by *Microſcopes*: This is all that the Doctor alledges againſt my Books,

Books, the remaining part of his Sheet being either Enlargements upon the wonderful Stock of Philoſophy, but juſt now mentioned, or a Vindication of his own Book.

As to the Firſt, he tells me, *I no where prove Animal Spirits to be an Oyly Mucilage*; and he asks me, *Whether I ever ſaw it or taſted it?* To this I anſwer, that I have both ſeen and taſted it; and have already proved the Animal Spirits to be an Oyly Mucilage, in my Book of *the Heat of the Blood*: and therefore, I ſhall refer the Reader thither, it not being requiſite that I ſhould trouble my ſelf to repeat what is there ſaid, as often as Dr. *Leigh* ſhall ask the Queſtion afreſh.

And ſince he here ſays, *Their Agility in Voluntary Motion, demonſtrates that they do not move ſlower than Blood*; I anſwer, That it is no Demonſtration; for though the Spirits move ſlowly in the Nerves, yet when they come to be mixed with the Blood, and meet with Particles which are of a different Temper and Texture, they may then become Active, and many degrees more active than before. So the Particles of Alkalies and Acids when kept ſeparate in diſtinct Veſſels, have not half the Agility and Activity in their Parts, as when mixed together; the Reſult of their Mixture, if Volatile, being a ſtrong Fermentation, which was in neither of the ſeparate Liquors. And altho' Gun-powder be ſlowly ſqueezed through a long pipe and out of that falls upon the Fire, yet it's Exploſion when worked upon by ſo powerful an Agent, is no argument that the Corpuſcles of the Gun-powder were in as violent a Motion before the Exploſion; ſince it's evident that they are not; ſo that the Spirits may

may move ſlowly in the Nerves when kept ſeparate from the Blood, yet be put into a more violent Agitation when mixed with it; that Agitation being no Argument of their equal Agility before, but a conſequence of their Mixture.

But to proceed to his other Objection, *viz. That the Metaphorical Glands cannot be ſeen with a Microſcope*; To this I anſwer, that by *Metaphorical Glands*, I mean nothing but a Commixture of the Extremities of Veſſels, Metaphorical Glands implying no more; which appears from what I have ſaid in my Book of Muſcular Motion, to which I ſhall refer the Reader, it not being neceſſary to repeat what is there, tho' Dr. *Leigh* ſhould for Information ſake, ask the Queſtion again and again: But that what I have ſaid there, is ſufficient to prove, that there are ſuch *Glands*, I preſume undeniable, till what I have offered with ſubmiſſion to Reaſon, be confuted by it; and then if I cannot maintain it, let it fall: It is Knowledge and Truth I ſhall ever value above my own Opinion, if it be not ſo; but if it be, I ſhall value it as Truth, and only content my ſelf with the ſatisfaction of contributing my Endeavours to the General ſtock of Knowledge. But to ſatisfy the World, that we are not to diſ-believe, what I have ſaid of thoſe Glands, becauſe we cannot ſee them, I ſhall add a Quotation from the Honourable Eſquire *Boyle*'s Works, which will ſhew him, that there are ſeveral Truths in Nature, which we believe, becauſe we have Reaſon for it; tho' as to Sight they are imperceivable; for that moſt ingenious and experimental Promoter of uſeful Knowledge, who was a profound, and one of the greateſt of Philoſophers, in his Hiſtory of *Fluidity*, Page 189. Sect. XX,

XX. admits of Reaſon to be proof, where the minuteneſs of Bodies renders them imperceivable: For he ſays, *If it be objected, that the Various and Inſenſible Parts of Water, and reſembling Bodies, wherein we make the Nature of Fluidity chiefly to conſiſt, is but an Imaginary thing, and but precariouſly aſſerted, ſince by our own Confeſſion they are ſo ſmall, that the Particles themſelves, and more, the diverſity of their Motions, are imperceptable by Senſe,* &c. *We ſhall not deny the Objection to be plauſible, but muſt not acknowledge it to be unanſwerable.* And the like may be ſaid for thoſe Glands; for if we have Reaſon to believe there are ſuch, we are not to deny what our Reaſon tells us, becauſe it is not an Object of Sight; and that it is the Smallneſs of thoſe Glands that makes them to be imperceiptible by Sight is evident, ſince the beſt Microſcopes will not make the Terminations of thoſe Veſſels viſible which compoſe them: Yet I hope no Body will ſay, that the Veſſels have no ends, becauſe they cannot ſee them: If then we allow what is beyond Contradiction, *viz.* That the Terminations of the Veſſels cannot be perceived, we muſt allow that theſe Glands muſt be Inviſible, becauſe made up of thoſe Veſſels which are too fine to be perceived; and that thoſe Veſſels do communicate with one another, and conſequently make up ſuch Glands I have given ſuch Reaſons in my Book, and alſo laid down ſuch Experiments, that I need not to bring any more till thoſe are deficient.

Having anſwered all the Doctors Objections againſt my Book, I ſhall conſider what he ſays for himſelf: And Firſt, to paſs by all that heap of loud ſounding Words, which is vulgarly called Bombaſt, or Sound with-

without Signification, I ſhall briefly take notice, that tho' I quoted Doctor *Willis*, and ſhewed him that his Notion of Heat was the ſame with it, as alſo that Doctor *Willis* had the ſame Notion of the Cauſe of Intermitting Fevers; and tho' I ſhewed him, that in Dropſies, he miſtakes the Effect for the Cauſe; and that in his Diſſertation of Mineral Waters, he only proves what no Body denies; he thinks it an Anſwer ſufficient to deny what is evidently true, and matter of Fact: For he ſays, he did not borrow his Notions from Dr. *Willis*, neither do I ſay ſo; but he acted the *Plagiary* (to uſe his own Words) or *he ſtole them from him*; for thoſe Words he makes uſe on himſelf.

But he ſays Dr. *Willis* aſſigns *Fermentation* to be the Cauſe of Heat; and that he aſſigns *Colliſion*; but any Body that knows the leaſt of the *Corpuſcularian* Philoſophy, would not think to come off with ſuch mean Evaſion, ſince *Fermentation* implies *Colliſion*, and *Colliſion*, which is the Effect of Motion, where it is violent enough, is but calling *Fermentation* by another Name, ſince *Fermentation* and *Colliſion* of the Parts of hot Bodies, are ſignificatively the ſame, tho' different Sounds.

Again, he ſays, *He does not endeavour to prove an Acid in Vitriolated Waters, but that there is a perfect concocted Vitriol*; which is as much as to ſay, he does not argue for an Acid, but for a perfect Acid, ſince Vitriol is an Acid; ſo that to prove Vitriolate Waters have Vitriol in them, is to prove Acid Waters have Acid in them; which I ſuppoſe none denies. But let the Doctor diſpute the Caſe, it's a fine eaſie Subject for him; he may tell his Country-

men ſuch Amuſing Stories; and that there is Salt in their Porrage if he will; perhaps he may convince them, by the ſame Strain, and Vigorous Arguments uſed at the Well near *Haigh*, and the Well *prope Boulton* in *Lancaſhire*.

But leſt People ſhould think the Doctor really confuted, he ſays very little in vindication of himſelf, thinking if he ſhould uſe Arguments, it would make People take Notice of his Faults the more.

Therefore to divert their Obſervations, he thinks to make a Noiſe about a *Latin* Sentence, and Three *Latin* Words; as if convincing me there, would attone for the whole Notions of Value in his Book, taken from Dr. *Willis*; but I don't think I need to uſe any Arguments to perſwade Phyſicians, to believe what I have ſaid, ſince it is the generally received Opinion that Dr. *Leigh* hath nothing in his Book of his own worth owning.

But to come to his Scholarſhip, he tells me I don't underſtand *Latin*, and that I muſt go to School again: Poor good Natur'd Soul! he finds the Good Effects of my laſt Advice, and by his Quoting of *Horace* and *Virgil*, &c. I find he hath been at School, and taken it; and now like a ſweet Tempered Gentleman, he would needs adviſe me to make uſe of the ſame Means. This had been a Symptom of a good Diſpoſition in Mind, had I not been mightily prejudiced; for there is ſcarce any Body that finds Benefit by a Medicine, but they uſually recommend it to every Body that they have a Reſpect for, whether they want it or not: Whether I want it or not, I don't pretend to ſay, but am ſure that notwithſtanding his Quoting Dr. *Liſter*, I muſt tell him, *pro me*, is not ſo good *Latin*, as *Quod*

ad

ad me attinet, or *Quatenus me refert*; but he hath a mind Dr. *Liſter* ſhould be blamed with him, as when Two Children fall out about their Play, the one thinks it hard to be whipped, and the other ſaved; ſo he muſt needs have Dr. *Liſter* in for Two Words at leaſt; with all my Heart, I am not againſt it; if he muſt be blamed, when the one hath the Ferula, let the other ſtand by.

The Doctor is not angry that I find fault with *Sic Regero*: But let him not be concerned, I only think it a mean Metaphor, and fitter to be uſed by him in the Genuine Senſe of the Word, than Metaphorically. But he cannot let one Sentence paſs; I carp at a harmleſs Word *in proclivi*, and ſay it ſhould be *in promptu*; but that he may be ſatisfied in this particular alſo, I ſhall tell him I deſigned it, as an Emblem of his Ingenuity; for I did not ſay *in Proclivi* was never uſed, but I meant, that his Thoughts which were in *Proclivi*, ought to be *in Promptu*; which was as much as to ſay, they were according to the Ætymology of the Word; *i.e.* Mean and Weak, inſtead of eaſie and fluent; and I only expreſſed my ſelf ſo ambiguouſly, to catch the Doctor; for I knew he'd fall foul upon any Bait; and truly I had a mind to lay up a Reſerve to Banter him; for I could not think the Doctor when rouſed, would have ſaid ſo little in Vindication of himſelf.

But again, what ſhall I do now, he ſays I fall hard upon Caſe; and truly his Caſe is ſuch, that I cannot avoid it; but he brings *Cicero*, *Virgil*, *Ovid*, *Horace* and *Plautus* againſt me, can I oppoſe them? No, but I can eaſily ſhew that they'll oppoſe him, for tho' he be ſo Vigorous, theſe Quotations are againſt him: For

Opinioni haud Natura se Credidit, is false *Latin*; and to make it appear, we are to consider, that *Cicero* in his Book, *de Oratoriæ Partionibus* says, *Ut in simplicibus Verbis, quod non & Latinum; sic in Conjunctis, quod non est Consequens Vituperandum est.* So that tho' Doctor *Leigh* hath joined Words, if the Connection be false, the *Latin* hath no Consequence, and consequently is culpable. And where the Sense of Words are not connected, the Sense is broke, and consequently to be blamed. I shall therefore, because he is so zealous upon his Sentence, shew him, that the Sense wants Connection, and that none of the Quoted Sentences will help him: For in this Sentence, *Opinioni haud Natura se Credidit*, the Person is the *Accusative* Case, and the Thing in the *Dative*, where if *Credo* be taken in a Grammatical Signification of that Word; it must signifie to *believe*, and then the *English* will be, *I believe my self to Opinion not Nature.* But the Doctor thinks this absurd himself; let us see then what the Authorities avail; The first Instance in *Plautus* which he brings is, *credere se Neptuno.* The Second is, *Credere se Cœlo præpetibus pennis*, Virgil: The remaining Instances are, *Credere suum animum Alicui*, Terence. *Credere uni omnia*, Cicero. *Libris Arcana Credere*, Horace. *Veritus se Credere nocti*, Ovid. Now in all these, *Credo* signifies to *Commit*, as to commit ones self to the Waves, to commit ones self to the Air, to commit Secrets to Writing, &c. But if one should say, *I commit my self to my Opinion, and not to Nature*; how incoherent would the Sense be, and ridiculous. But perhaps the Doctor will say, that *Credo* may signify, I give my self up to my Opinion and not to Nature; if he does, the Sense is not much better; besides,

beſides, the Word *Nature* is uſed ſo ambiguouſly, that I cannot tell what he gives himſelf up to, till he informs me, what he means by *Nature*; for *Nature* is by ſome Philoſophers, and particularly the Honourable Mr. *Boyle*, uſed to ſignifie the Natural State of Bodies, or their Natural Texture and Modification; but to ſay a Man gives himſelf up to the Natural State of Bodies, or their Texture and Modification, muſt be nothing but Abſurdity; and let the Doctor try, if *Credo* will bear any other *Engliſh* Senſe better than what I have mentioned, ſtill remembring to keep the Perſon either in the *Accuſative* or *Dative* Caſe; if he cannot, as I am ſure he cannot, the Sentence is falſe *Latin*, according to *Cicero*, becauſe falſe Senſe, and conſequently *Vituperandum*; and not only ſo, but ſince *Credo* is uſed by Dr. *Leigh*, in a different Senſe from what it is in thoſe Citations, and the Authors Quoted, it is impoſſible to uſe the Word *Credo* in their Senſe, ſo as to make Grammatical Senſe of his *Latin* Words; beſides, as *Cicero* ſays, there muſt be a like Conſequence or ſimilar Signification, to make the Compariſon good; for it is not placing any *Latin* Words in the ſame Caſes and Order, that makes them Juſtifiable, except there be a parity of Senſe and Reaſon.

But why do I talk of Reaſon to the Doctor, ſince nothing is more Heterogeneous or diſagreeable to his Head, than any thing that concerns that Faculty; for my Book of the *Heat of the Blood* contains nothing, but what I hope I have given Reaſon for. Upon which Account, the Doctor fell out with it, was diſſatisfied, and in fine was reſolved to ſhew his Wit; to which I gave an Anſwer, which I thought moſt agreeable to ſuch a Philoſo-

pher;

pher; which had so good an Effect, as to bring the Doctor to a very little better Temper. But since I see he will be a *Two-penny* Author, I was resolved now to talk Reason to him, finding it the propereſt Method to be revenged on him; for if Reason before made him so mad with me, it may have a stronger Influence, if re-applied to a weak Head.

And now I shall leave the World to judge what's become of Dr. *Leigh*'s Reply, and Dr. *Goodall*'s Letter. As for a Letter of Mine, that he tells me of; he hath taken a great deal of care to mis-represent it, and to make it what he would have it: But the Sense of what I writ was, that tho' there were a great many Learned and Ingenious Men in the University, they were not all such, which was no Reflection, since it is most certain, that those that are come fresh from School, or of a small standing, cannot reasonably be ranked amongst Graduates in the University. And as for my Qualifying my self for a Degree in a Month, or to perform the Exercise of a Day in an Hour, I do not think saying so, was calling the Exercise trifling; for I having studied Five Years after I left *Chester*-School before I came there, and having studied Philosophy before, and read most Controversies of Value, I do not think it much Presumption in me to say, that that which Five Years hard Study had made easy to me, was difficult to those that came fresh from School: and I presume if Dr. *Leigh* should be sent to the University now, which were to be wished, he'd be apt to say, the Exercise was easie; for when a Thing is Learnt, any thing is easie; and I had learnt most of those things before; so that I gave my Friend an Account how easie it was to me then, and how much my

my past Studies had made those light: So that what I said, was nothing but what any *Batchelour of Arts* will say, *viz.* That at Four Years end they remember so well what they had learnt for the Four Years past, that were they to begin the Exercise of the first Year again, they could do in an Hour, what a fresh Scholar could not do in Twelve: And if a *Batchelour* at Four Years might without Reflection say so, I hope in the Sixth Year of a continued and hard Study, I might presume to say, I could do that in an Hour, which a School boy could not do in Twelve.

But the Doctor would needs represent me as an Enemy to the Universities, that they might revenge his Cause; but I here declare and say, that nothing shall make me an Enemy to them, as long as I have the Use of my Reason; and I shall ever contribute my utmost Endeavours in Vindication of the Universities, till I have Reason to the contrary, which I hope I shall never have; and till then, as I shall make it my Business to make what Improvements I can in real Knowledge, so I shall to the utmost of my Power vindicate Learning, and oppose the Opposers of it.

POST-

POSTSCRIPT.

SInce the Three former Sheets were Printed, I hear that Dr. *Goodall* is very angry, that I ſhould offer to anſwer his Letter in Vindication of my ſelf: And I am likewiſe told, that a certain Friend of Dr. *Leigh*'s thinks I have uſed him too hardly: But as to the Firſt, I muſt beg Dr. *Goodall*'s Pardon; for if he's offended, he may blame himſelf for it; I thought my ſelf concerned to take off the unjuſt Imputations laid upon me; and if he can think well of himſelf for Publiſhing a Letter ſo inconſiſtent with Truth, I have a better Apology to make, for laying down Matter of Fact. As for Dr. *Leigh*, had he writ againſt me as a Rational Man ought, I ſhould have anſwered him with that Deference which is due from me to a Graduate; but if he thought fit to tranſgreſs the Bounds of Reaſon, it was but Reaſon to anſwer him in a way he made choice of himſelf; a Method which I by no means would have made choice of, had he deſerved a better Character from me, than he hath amongſt Learned Men.

MVSEVM
BRITAN
NICVM

FINIS.